On Race and Miscegenation from a Catholic view

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Preface

Many Catholics on the internet have been led to believe that the defense of one's race and opposing miscegenation is sinful and not in accordance to Catholic teaching. This is especially prominent today with our current social attitudes and the deracination of the west that is coinciding with it's destruction. Even in most traditionalist catholic circles, the prevailing view and opinion is that of condemnation and scorning of those Catholics such as myself who want to protect their race. I have never proclaimed that my salvation is guarantied by my IQ, bone structure, skin pigmentation alone, nor have I denied that other races are capable of eternal salvation through the church. I have had to deal with Catholics who believe my sound views are uncharitable and sinful, whilst also dealing with folks from Christian Identity groups who believe I am in the wrong and under Jewish influence because I do not limit the scope of God's infinite loving mercy and salvation to my volk alone.

Indeed being racially conscious whilst remaining catholic is a difficult thing in today's age of many errors of Liberalism, Marxism, and equality. However, I shall prove that I am not alone in my racialism and position against miscegenation in accordance with catholic teaching. The racialist worldview of the third position is most definitely aligned with church teaching. However, I must make myself clear, I do NOT promote racial hatred.

I have accumulated a collection of excerpts and quotes from various catholic theologians, saints, and prelates pertaining to the matter of race realism and miscegenation. Many e-Catholics who claim to be into theology are unaware of statements of St. Augustine or even St. Thomas Aquinas on race. I hope you enjoy this collection, and I will certainly be adding more to it, like my other articles as time moves forward and I encounter more sources.

St. John Chrysostom on 1 Timothy 5:8

In the New Testament in 1 Timothy 5:8, we encounter the following verse:

"But if any man have not care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel."

St. John Chrysostom begins his commentary on this verse referencing the Prophet Isaiah.

“If any provide not for his own, and especially for those of his own house, that is, those who are nearly related to him, he is worse than an infidel. And so says Isaiah, the chief of the Prophets, ‘You shall not overlook your kinsmen of your own seed.’ For if a man deserts those who are united by ties of kindred and affinity, how shall he be affectionate towards others?”

It is evident that if someone does not love his own kindred, his volk/race, how shall he love others who are more distant to him? St John Chrysostom then explains how kinship is "of God" and that we have an obligation to do "Good to one another" in relation to it.

“It was the design of God, in uniting us by the ties of kindred, to afford us many opportunities of doing good to one another. When therefore you neglect a duty which infidels perform, have you not denied the faith? For it is not faith merely to profess belief, but to do works worthy of faith.”

Doing good for our own kinship or race is tied with our faith, for our faith is tied with works.

St. Augustine on Galatians

The verse “Neither Jew nor Gentile” (Galatians 3:28-29) in the New Testament has been grossly misused by egalitarians and those pushing for so called “equality”. St. Augustine explains perfectly that this verse does not diminish the carnal racial and genetic conditions of the different races.

“Difference of race or condition or sex is indeed taken away by the unity of faith, but it remains imbedded in our mortal interactions, and in the journey of this life the apostles themselves teach that it is to be respected, and they even proposed living in accord with the racial differences between Jews and Greeks as a wholesome rule.” -St. Augustine on the Epistle to the Galatians (3:28-29)

St. Augustine further makes a remark of the Ethiopians as a foul race but can even bear fruits under the graces of the Church.

“[T]he Catholic Church has been foretold, not as to be in any particular quarter of the world, as certain schisms are, but in the whole universe by bearing fruit and growing so as to attain even unto the very Ethiopians, to wit, the remotest and foulest of mankind.” -Exposition on Psalm 72

Certainly Saint Augustine would not be considered politically correct today with his referral to the Ethiopians as the remotest and foulest of mankind, given that sub-Saharan Africans have low IQ and are prone to violent criminal behavior. But through the Church, some of this can be rectified, but it cannot be ignored on a societal level. Sanctifying graces that Holy Mother

Church provides can certainly help groups of people overcome these issues and lift them up, but it can only build on existing nature, not change it.

St. Cyprian of Carthage on offspring bearing likeness of parents

Saint Cyprian of Carthage has written in favor of and even proclaimed the divine endorsement of members of the same race reproducing offspring that bears their own likeness. Certainly St. Cyprian was not in favor of encouraging miscegenation, and wouldn't approve of the idea that race-mixing is somehow encouraged by our Almighty Father up in heaven.

"If it is a source of joy and glory to men to have children like unto themselves - and it is more agreeable to have begotten an offspring then when the remaining progeny responds to the parent with the like lineaments (characteristics)- How much greater is the gladness of God the Father, when any one is so spiritually born that in his acts and praises the divine eminence of race is announced!" -The Treatises of St. Cyprian of Carthage, pg. 1012

Also of interest, Aristotle writes the same message of natural order of offspring bearing resemblance to their parents. St. Cyprian's quote bears a similar resemblance to Aristotle's on this matter, further showing that St. Cyprian holds the same view as this great non-Catholic philosopher.

"Again, parent seems by nature to feel it for offspring and offspring for parent, not only among men but among birds and among most animals; it is felt mutually by members of the same race, and especially by men, whence we praise lovers of their fellowmen." -Aristotle, The Nicomachean Ethics, Book VIII: Friendship, Chapter 1

St. Thomas Aquinas on Ethno-states

Many Catholics will be surprised to know that St. Thomas Aquinas wrote in favor of the idea of a nation being comprised of one race/ethnic group, known as an ethno-state. Aquinas further writes that diversity of race and multiculturalism has led to the destruction of nations.

"It is for the political philosopher to determine whether the State ought to contain men of one race only or of several races.... The State ought rather to consist of a single race, for a single race is united in its customs and habits which make for friendship between the citizens by reason of their likeness one to another. Hence States which were made up diverse races have been destroyed owing to the dissensions which they had with one another through the diversity of their customs, for one part of the State joined forces with foreign enemies owing to its hatred of the other part." -St. Thomas Aquinas, Commentary on the Politics, Book III, Ch. II

Indeed it is true that racially and culturally diverse nations are dysfunctional to their core, leading to their inevitable destruction. Racially homogenous societies that share the same language, culture, and likeness in appearance are indeed preferable and even more pleasing to the natural order God hath created. God would not have divided up mankind into multiple nations and races if he had not wanted it as such.

Catholic Prelate endorsement of racial laws

In 1938, Italy under the Fascist Regime of Benito Mussolini passed a number of laws forbidding miscegenation of the Italians with other racial groups, including jews and blacks, in a step towards becoming more aligned with National Socialist Germany's racial policies. The Catholic response to this however, was not one of condemnation, but rather endorsement, as displayed in the attitudes Apostolic Nuncio of Italy (Monsignor Francesco Borgongini Duca) and the Secretary of the Congregation of Extraordinary Ecclesiastic Affairs (Monsignor Domenico Tardini). Their responses were written in reaction to the passing of these racial laws by the Italian government.

"Msgr Francesco Borgongini Duca, on 21 October 1938, stated that even if the Church could not, in virtue of divine law, forbid marriages between Catholics of different races, it was its duty to prevent the harm of such mixed unions: '[The Church] discourages with all the arguments at its disposal, for moral and hygienic reasons, unions between whites and blacks and any kind of heterogeneous union, also to avoid the formation of half-breeds, who combine all the flaws of the different races that are being mixed'. The draft written two days later by Msgr Domenico Tardini (secretary of the Congregation of Extraordinary Ecclesiastic Affairs, Vatican equivalent of a ministry of foreign affairs) summed up the role of dissuasion played by the Church against 'too heterogeneous crossbreeds of races, which often lead to unhappy outcomes'".

So it is quite evident that these prelates, speaking in-line with church magisterium, pronounced that the church should prevent interracial marriages in order to prevent the unnatural and problematic outcomes of such unions. Interracial marriages often are plagued with high rates of physical abuse of spouses (particularly in black male white female marriages) and the children of such unions are often alienated racially from the ethnic identity of both parents, and also suffer

most often from birth defects and difficulty of finding doner organs and bone marrow. It would indeed be in the Church's best interests to make the lives easier of Catholics to discourage these marriages, even if they cannot be declared inherently sinful, in order to prevent the dysgenic and unnatural burdens they entail.

For more information of Fascist Italy's attitudes towards race, I recommend reading The Catechism of Race.

https://bibliotecafascista.blogspot.com/2012/04/the-catechism-of-race-1940.html

Pope Pius XII on safeguarding the differences of nations

Pius XII was in favor of nations protecting and safeguarding their identity, which includes the racial composition of a state.

"The Church of Jesus Christ is the repository of His wisdom; she is certainly too wise to discourage or belittle those peculiarities and differences which mark out one nation from another. It is quite legitimate for nations to treat those differences as a sacred inheritance and guard them at all costs. The Church aims at unity, a unity determined and kept alive by that supernatural love which should be actuating everybody; she does not aim at a uniformity which would only be external in its effects and would cramp the natural tendencies of the nations concerned. Every nation has its own genius, its own qualities, springing from the hidden roots of its being. The wise development, the encouragement within limits, of that genius, those qualities, does no harm; and if a nation cares to take precautions, to lay down rules, for that end, it has the Church's approval. She is mother enough to befriend such projects with her prayers provided that they are not opposed to the duties incumbent on men from their common origin and shared destiny." - Pope Pius XII, Summi Pontificatus, 20 October 1939

Indeed the church does not seek to make each nation like one another, or to force them to give up their identity, including the racial constituency. The church approves of nations and peoples protecting their race and even laying down of rules and laws to achieve this end, which would include laws forbidding and prohibiting miscegenation. Every nation and race of people indeed has their own gifts and abilities granted to them by Almighty God, in order that they may use them to fulfill his will and please him.

Race: The Reflections of a Theologian

Father Bonaventura Hinewood was a Franciscan priest who wrote an excellent book titled "Race: The Reflections of a Theologian" wherein he dives into the church teaching on racial matters. In one particular chapter titled "The Rights of Races"m he has something particular to say on how race is something good and the that defending one's race is permitted, using the logic of Fr. Joseph Folliet.

"Taking as his basis the principles that a race is something good in the order or creation, and that mankind is enriched by a diversity of races, Folliet reasons as follows. Since being and goodness are convertible, race, like any other human factor not inherently vitiated by error or evil, being a positive good, has the right to existence and identity. But race is not an end in itself, because it exists for the enriching of mankind, to which it is subordinate, and so necessarily relative. It is not, therefore, the immediate cause of the rights which accrue to it, but only the occasion of them, for the sake of mankind as a whole, the fullness of which will be enhanced by these particular racial potentialities being brought to maturity. Since mankind has a right not to be mutilated by the violent destruction of any race, it is licit for a person even to lay down his life for the conservation of his race." (pg.110)

The defence of one's race, even to the point of dying for it to meet the ends of preservation, is a noble virtue, and in accordance with church teaching. Certainly most Catholics would rather not hear these words, for they would be obliged to join in the defense of the white race, and leave behind the comforts and lies of liberal race-blindness.

The Myth of Equality

Father James Wathren was a traditional catholic priest who has written numerous works, including his magnum opus Who Shall Ascend? in 1994. In this work, he has an excellent section on the racial question and the lies of so called equality from a catholic view.

Excerpts from Chapter 10 “The Myth of Equality” of Who shall Ascend? by Father James Wathren

In the Scriptures, almighty God established it as a principle by which His creatures must deal with Him, that His thoughts surpass human thoughts (that is, human understanding) and His ways surpass human ways, as Heaven is exalted above the earth. (Isaias 55: 8). It is not for men to understand what God does; it is sufficient that they worship what He does; before all other considerations, He must be acknowledged as the Lord, transcendent and inscrutable and wise.

In the Scriptures, God repeats many times, in order that men may learn the lesson well, that He will do what He wants to do; and it will do no good for them to question Him. He will explain Himself when He chooses and to whom He chooses: "See ye that I alone am, and there is no other God besides me: I will kill, and I will make to live: I will strike, and I will heal, and there is none that can deliver out of my hand." (Deut. 32:39).

Even if His creatures cannot understand why God does what He does, they can be assured that whatever He does is good; it can be nothing else. Whatever God does and whatever He makes, by the very fact that He is its cause, it is good.

The following are attributes of God's creativity: It is abundant and it is various; the Divine Artist loves to make things; and it is His pleasure to make more than enough. We should observe that the good God has made many, many things which apparently have no usefulness, so that we must conclude that the He made them for the sheer delight of making. No one can otherwise explain the wild, superabundance of the flora and the fauna of the earth, nor the great number of heavenly bodies, most of which are nothing but huge rocks whirling through space, catching the light of distant stars, which men consider themselves clever to find and count and catalog.

Besides number, there is a most captivating variety, and, in some animate things, a capacity for endless further variation within the species. Furthermore, amidst this variety, it is to be observed that there is an observable gradation, from things of a very simple composition to things more wonderfully complex, from small to large, from inanimate to intelligent, from physical to spiritual. Evolutionists see in this gradation evidence that the "higher forms" of life developed from the "lower forms." What they ought to see is not that one thing evolved from another, but that all things came from the same Maker, who, like human artists, inclines to repeat and re-apply and develop the same ideas in one thing and another.

Among the animals of God's earthly kingdom, there is a wonderful interdependence, a system of use and abuse. We are referring to the fact that animals and men need each other to survive; and, in the case of the carnivores, some can continue living only by the death of others.

All this is said to remind the reader that thinking of men in terms of superior and inferior is misguided, even though it is indubitable that in their variety, human beings are unevenly endowed both physically, spiritually, and supernaturally. In all this, the key word is not inequality, but complementariness. There is no argument that certain groups of people as well as certain individuals have special talents and abilities, while they lack others. No one can dispute that the Italians are especially gifted in art and music, that the French excel in philosophy and theology, that the English have developed an excellent language, and the Irish can use it for the best stories; that the Germans are outstanding as mechanics and soldiers, the Americans are great inventors, that Mexicans are wonderful artisans, the Chinese furniture-makers and artists, and the Japanese ingenious in developing the discoveries of others.

No one can argue that in certain physical traits, Negroes are physically endowed for manual work, and, some of them, for what may be called the 'frenetic sports," that is, those which call for strong and quick motion. No purpose is served in claiming that the Negro peoples, or the Indians of the Western Hemisphere, or the Australian Aborigines, or the Artic Eskimos are as intellectually gifted or as artistically creative as those of European stock. To argue such a thing is pointless and absurd. It is obvious that the principle of gradation is to be found, in a very general way, among human beings, and that God has distributed his gifts variously among the peoples

and races. Some of these gifts are physical, others mental. Nor is there the least doubt that from the very beginning, God had a special place in His affection for the people of France, of Italy, and of Ireland (to say nothing of Poland and Lithuania, Portugal and Spain), while it cannot be suggested that He has been ungenerous toward any people.

Furthermore, as He explains in Holy Writ, no matter how they have offended Him, and keep on offending Him, He has a special predilection for the Jews, whom, one day, He will convert to the love of His Son. (Cf. Romans 11). (Whether He bears this love toward Asiatic Khazars, the Ashkenazic Jews, time will tell. That they have zealously accepted upon their heads the Talmudic tradition and its invectives against Christ does not seem to be a matter of question.)

It is to be observed further that people glory their own gifts, as well they should (within reason). The Italians would rather have their tenors and their composers and their opera than America's basketball players and boxers and high jumpers. Would the sprinters and the soccer stars and the weight-lifters prefer to be novelists, or inventors, or builders? Would Michael Jordan prefer to be a poet? Would James Gaiway prefer to be a computer programmer? Marianne Anderson once commented: "I love the sound of my own voice." And who could blame her? (And apparently the English would prefer to be English to having all the gifts of all the other peoples!) It would seem that only Blacks prefer not to be black.

What is important in all these ruminations is that every man is made by almighty God for a particular purpose, and suitably endowed therefor. It is not necessary that we know God's purpose for individual men in His august designs; it is sufficient that we know that God, for all His prolixity, is in no way haphazard, nor careless, nor inconsiderate, no matter what the deists say.

Whereas Liberalism emphasizes those ways in which men are alike, Christianity is concerned with teaching men their uniqueness, their singularity in the eyes of God. Their specialness is in what God wants from them, which is their vocation. Once a man receives Catholic Baptism, he is completely different, and superior to all men who have not received this Sacrament. Once a man is baptized, he is cleansed of Original Sin, he is made a child of God, a member of the Church, and a temple of the Holy Ghost, this even when he is still an infant and hardly knows his own identity, this regardless of his intelligence quotient, his health, his size, his gender, his race or nationality. Once a man receives Baptism, he becomes a citizen of Heaven, living temporarily in exile, the co-heir to all the dominions of Christ the King. And his soul is transformed into something so divinely beautiful, that it can be compared to the magnificent angels, indeed, to the ineffable God Himself. Compared to this gift, which is available to practically every human being, any and all merely human accoutrements are little more than nothing.

Of course, Liberals will twit: We do not deny the effects of Baptism; when we speak of human equality, we are speaking of civil and human rights, of the fact that men have equal rights under the law. And we answer that such considerations are of such trifling moment, that they are beneath our notice. Not, indeed, that we take no thought of them, but that they are subordinate, and must be recognized as subordinate, to the mystery and cause of salvation. What we are saying is that what really matters is not who is greater or less among men on earth, but who is truly great in the order of creation and of grace. Just as no one can be at the same time a socialist and a Christian, so no one can be at the same time a Liberal and a Christian, and he who thinks it a matter of religion to concern himself with one's own or someone else's socio-economic welfare is not thinking like a Christian. 'Blessed are the poor in spirit: for theirs is the kingdom of heaven." (Mt. 5:3).

Indeed this is an exhaustive examination on the myth of equality that liberalism has produced, but it is well worth the read.

Bishop Williamson on Common Sense, Miscegenation, Inequality

Bishop Richard Williamson of the SSPX-Resistance is a controversial voice within the church today, but he is also a breath of fresh air when it comes to the truths of our modern world and the Church infected by the 2nd Vatican Council. Williamson's views on racial questions are aligned with the church magisterium, regardless of whether or not they are acceptable in the politically correct so called "tolerant" climate of liberalism. Williamson's position on interracial marriage is one of prudence and charity, but also of common sense and reality.

"Interracial marriage is not common sense. It's not a sin, it's not an offence against God, necessarily, but it may often be an offence against common sense. Because there is too much difference between people of different races for their marriage to probably last. You're going to say that many interracial marriages do last. Fine. Undoubtedly. But it is still not a good idea [...] it's pretty deep, the differences between the races are pretty serious. Blacks should normally marry blacks, whites should normally marry whites. Chinese should normally marry Chinese [...] If you're in upper class in society you should marry upper class, if you're lower class you should marry lower class. It's common sense."

His comment too on marriage within social classes is also common sense. Is it not prudent for a farmer's daughter to marry the son of another farmer, so that they may honor their mother and father? Bishop Williamson too also has a take on racial differences and inequality in the social order that is not for the faint of hearts, but nonetheless reigns true.

“Any inequality today is a horror. For the Catholic Church, it’s not at all a horror. God has designed everything unequal, practically everything: the flowers, the animals, the plants, the mountains, the nations, the peoples, the races, the sexes, the individuals, everything in God’s creation is unequal. What God plans is a great variety, and an order in the variety, with some things higher and some things lower. And St. Paul says in the Epistle to the Romans, ‘Don’t start questioning God on why he put this lower and put that higher.’ It’s like a building, that stone is lower than that stone and that stone is higher…. Compare blacks with whites, broadly speaking, blacks will be superior in some things and whites will be superior in others. But generally speaking, the blacks are lower down on the wall and the whites are meant to be higher up on the wall. That’s just the way it is. That’s the reality. When the whites stopped doing what they should be doing, which is leading the blacks, then….” -Bishop Richard Williamson (2008 lecture on The Sillon, No. 3 in the Stockholm Conferences 2008 audio series at the St. Marcel Initiative website)

This sort of opinion of whites as intellectually superior, and having the duty to lead these other races, is quite profound. It is evident that the Aryan European nations were gifted the Catholic Church, in that they may fulfill the gospel’s prophecy of preaching the one true faith to all the nations and peoples of the world. It was the Spanish, French, Portuguese, English, Germans, and Italians who had colonized Africa, the Americas, and portions of Asia by the turn of the 20th century, and had sent forth catholic missionaries to their colonial subjects. However, when whites, being the most capable and gifted of the races, and the cradle of the church, have largely abandoned their Catholic Faith, so too have followed the other races from the former colonies. Indeed during the days of colonial empires, the nations of Europe were far more homogenous and the racial foreigners were relegated to the colonies. Would it not be better for Africans to be relegated in their homeland within colonies and have missions take care of them, rather than the governments and taxpayers taking care of them as illegal aliens?

Conclusion

It is certain I am not alone in my attitudes towards race and miscegenation. It is necessary for Catholics to adopt the worldview of race realism, and it is also of importance for Catholics to oppose miscegenation along the lines of imprudence and preventing unnatural and unhealthy offspring, even though it cannot be condemned as inherently sinful, unless perhaps it is contributing to the genocide of a race. Miscegenation for whites today is racial suicide, and it is for certain contributing to the destruction of the white race that the Jews need in order to eliminate an opposition that has a high intellectual capability.

Of course, I do not condemn or attack mixed race Catholics who are the product of miscegenation, for they were born into their situation outside of their doing, nor do I believe it is prudent in breaking up existing mixed race marriages, unless there is clear abuse occurring. What is done is done with current interracial marriages, so it is fruitful to prevent them from occurring in the future, rather than force the breakup of existing ones. The offspring of these unions will have the bear many crosses, including health difficulties and mental issues aforementioned, and finding spouses that are of a similar racial composition if possible. The best course of action is to promote anti-miscegenation attitudes and measures on a societal level, and to outlaw miscegenation totally. The clergy too should revert to preaching in favor of marrying among one's race and the positive benefits in accordance of natural law in having healthy mono-racial offspring, and discourage and prevent future interracial marriages with tone of prudence.

Pray for our Church, and pray for healthy whites to obtain the blessings and sacrament of marriage. Our white race is on the defensive, and we need to ensure it's survival in order to further glorify God and his Church, so that all may profess the Social Kingship of Christ.

For the Greater Glory of God, Kreuzfahrer

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